Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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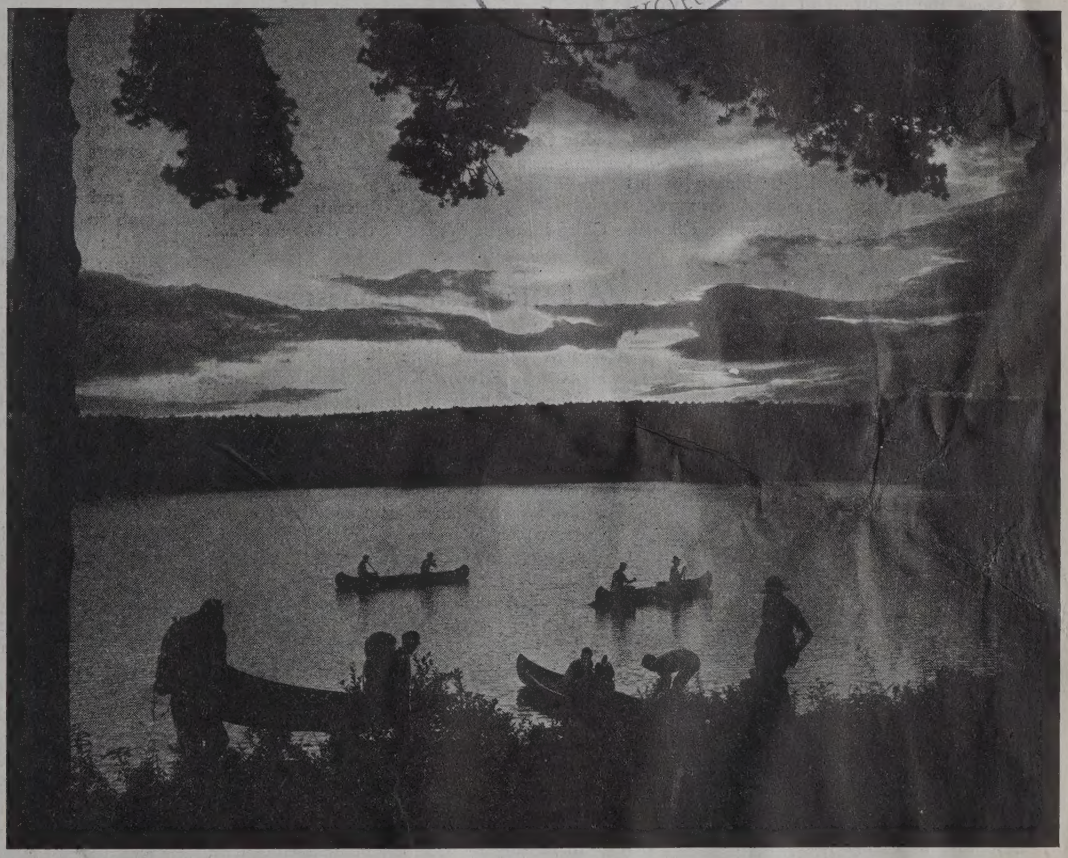

Courtesy Bangor and Aroostook Railroad

A Canoeing Party on the St. John River Trip

See page 658

"Sunset in Northern Maine"

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JUL 21 1941

MR. EDITOR

Reverse the Picture

I want to thank you for the article, "New England's Lovely Hillside Slums." Not that I am pleased with the facts of the story, but it brings our attention to our own yard. We Yankees paint graphic pictures of the Southern Highlands to our people until they believe everyone south of the Mason-Dixon line is either a hill-billy or a share-cropper. Reverse the picture and the South would believe everyone in New England lived either in the slum pictured in the HERALD, or in the Italian Northend, or Negro Southend of Boston. Perhaps both sections of the country need to be made aware of the pressing conditions within their own conferences, and we are indebted to Mr. Bucke for what I hope will be only the beginning of his story presentation. GEORGE A. BUTTERS,

Pastor Calvary Methodist Church.

Arlington.

No, Not Lincoln

Imbedded in the interesting article on "Boston Harbor, Past and Present," in the July 2 issue of ZIONS HERALD, is this statement, that the John Brown song of Civil War days originated at Fort Warren, and that "Lincoln heard the song and was so much impressed by it that he asked Julia Ward Howe to compose a patriotic hymn to the same tune."

Without wishing to be unduly particular, may I be allowed to point out the fact that the Civil War President had nothing to do with the writing of the "Battle Hymn of the Republic?" Mrs. Howe told the story of the famous "Hymn" in her "Recollections," and her daughter a quarter-century ago published a little book on that subject.

On their authority it may be said that Samuel Gridley Howe as a member of the Sanitary Commission often was required to go to Washington, and that in the Autumn of 1861, Mrs. Howe went with her husband, in a party which included Governor Andrew, Mr. and Mrs. E. P. Whipple, and Rev. James Freeman Clarke. On a day when Dr. Howe was too busy to ride with them, the other members drove out from the city "to witness a review of the troops." Their excursion was interrupted by a raid of the enemy. On their way back to Washington they found foot soldiers almost filling the road, and drove of necessity with care and slowly. Presently, wrote Mrs Howe, "We began to sing some of the well-known songs of the war, and among them the John Brown Song." The soldiers cheered the singing, "and took up the strain." And: "Mr. Clarke said to me, 'You ought to write some new words to that tune.' I replied that I had often wished to do so."

And, she continued that after the excitement of the day she "slept as usual," but awoke "in the gray of the early dawn" and found in her brain the lines of the "Hymn" that always will be associated with her name. Lest she lose them, she arose at once and scrawled the words in the darkened room "with an old stump of a pen."

There was no mention at that time of the President in connection with the verses, and no evidence exists of any value to substantiate the story often told as in your columns. The evidence of Mrs. Howe and her daughter may be accepted as authoritative. The closest connection Abraham Lincoln had with the song would appear to have been on an occasion in 1864—February 2 is the date—when a meeting was held in the House of Representatives in the interest of the Christian Commission, with the President in the audience. Chaplain C. C. McCabe (afterwards a Bishop of the Methodist Church) sang the "Hymn," as he had done many times before, and he states that the President asked him to repeat it.

F. LAURISTON BULLARD,

Chief Editorial Writer of the *Boston Herald.*

Boston.

A Letter from Tennessee

I read with great interest the fine article written for the June 18 issue of ZIONS HERALD by Edward K. Blakeman, under the caption "Religion in Universities."

I am well aware that Dr. Blakeman was not attempting to cover even a major portion of American Universities in his excellent presentation, but having been a pastor of a down-town Church in Knoxville for five years, which is located near the campus of our University of Tennessee, I have been in close touch with the University, and want to add a few facts here which the readers of ZIONS HERALD, including Dr. Blakeman, would be glad, I am sure, to hear.

The State University, the major portion of whose departments are located in Knoxville, numbers approximately three thousand students. I am concerned chiefly with some data regarding the attitude of President James D. Hoskins and the members of his large faculty concerning moral and spiritual matters. President Hoskins believes thoroughly in having the members of his faculty hold before the students such goals as, first, high scholarship, second, careful vocational guidance, and third, painstaking efforts to develop in the students right attitudes toward life and work and people and sacred things. However, the President rightly contends that such goals for any University depend chiefly for their achievement upon the personal attitude toward such things on the part of the president and the members of his faculty.

He, in his official capacity, is responsible for the recommendation of new members of his faculty from time to time. He insists that while he is careful to have new professors meet his standards of scholastic ability and training, he is especially interested in another qualification; viz, the attitude of the prospective faculty members toward holy things. The President states that when a prospective professor comes to him for the final interview looking toward a possible faculty position, he asks two questions which take precedence over all others. First, if the candidate is a member in good standing church. If he is, the President a other things being equal—that he interested in spiritual matters. (It added that he prefers teachers church members.) Second, if he i member of any church, the Preside asks the prospect if (in case his ser secured) he will stand by example a for developing, as far as he can, in dents moral and spiritual fibre; an the President on this point gets an affirmation from the prospect, he recommend him for a position. The he has refused not a few applica ing recent years who failed to m final test.

I desire to state that this attitude part of President Hoskins of our gr University counts for much when i to assisting the churches of Knox doing their utmost for the students enrolled in this institution.

We have a thriving Inter-Church consisting of representative faculty m the pastors of the down-town churc college Y. M. C. A. and the Y. W. C. taries and their staffs, and this through frequent meetings, endeavor velop the spiritual life of the stude link them to the churches of their c

The Tennessee School of Religio a group of competent instructors, is organized part of the University of see. It is operated under a charter by the State and is conducted by of Trustees representing the coopera nominations. A member of the facul have at least an M. A. degree, or an of post-graduate work equivalent to quirements for such a degree from credited institution. The purpose School of Religion is to assist the c to continue to give to their youth suc ing as will best fit them for Christ vice and citizenship; to inspire and creative personal zealous Christian to maintain a high academic stand religious instruction, and to help m religious needs of the State of Te by leading men and women into C work as life's service and to beg preparation for such service.

Six faculty members in this Sch Religion, for the current year, hav offering courses to University students are elective, and during the past nine 250 students of the University hav enrolled in such courses.

I am sure that such attitudes as indicated above on the part of the pr and faculty members in other state sities would make possible a more con ing piece of work, in cooperation w denominational schools, in lifting the and spiritual standards of our Ar youth and, incidentally, the youth entire world. J. HOMER S

Pastor First Methodist C

Knoxville, Tenn.

——During the past year, the 109 colleges of the South (supported und ous auspices) had 45,876 students and uated this spring 5064 young me women. Twenty-five years ago, there but 31 Negro colleges in the nation, a students numbered only 2132.—*Wat Examiner.*

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+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

JME CXIX ★ BOSTON, *Wednesday, July* 16, 1941 ★ NUMBER 29

In Preparation for Pain

Sermon Delivered After the Preacher Had Recovered From an Airplane Accident

FRANKLIN D. LOEHR

[*Courtesy of Advance*]

: Matthew 16:21-25; 1 Peter 4:12-19.

the very first days in the hospital, there was one that stuck in my mind, and insisted upon becom- subject of our talking together today. As the days he idea grew, and gathered unto itself a body of ce. This is one sermon that was not written the y night before! . . . That subject took this expres- n Preparation For Pain"; for as I lay there those weeks, I made a strange discovery. I discovered some quiet way, I had been *prepared* for that d that preparation made the pain so much easier What was it, that quiet preparation for pain? As ks dragged on, I seemed to learn.

my limited, but rather enlightening experience, I ese suggestions.

—may your suffering be for a *cause,* a noble pur-

folks know my primary reason in taking up fly- is possible—and it seemed even more so, in the just following the collapse of the Lowlands and —that this country of ours may need all the pilots et, in the not-far-distant future.

this America of ours—this farthest frontier of and liberty and brotherhood—I love my country, ire to serve it as best I can, at whatever personal y be or become necessary. It is a bit disappoint- course, to be a casualty before becoming of actual but the feeling that my suffering was even ly for this cause of serving my country, our coun- s feeling was a great comfort. And it was more comfort. It was a preparation for pain.

enlisted as an eager volunteer in service to some use—that is to be prepared for pain.

now the question comes up, what about the acci- hat occur, the pains that come, in the everyday s of life? My companion in the crash, the pilot plane, suffered two fractured ankles—the price of a final 150 foot plunge, straight down. But while we were in the hospital a woman was brought in who had simply been walking down the street to go shopping for the day's groceries, and had been run into by a child on a bicycle —and she also suffered two fractured ankles! We could be strengthened by the feeling that, albeit obliquely, we were suffering for a cause—but what cause was there to sustain her in her suffering? We were the first airplane accident victims ever to be brought into that hospital, and consequently received lots of attention and sympathy. But hundreds, even thousands, of automobile accident victims were brought in there—as high as a dozen a week—and they are so common hardly anybody pays much attention to them. What feeling of suffering for a cause is there to sustain us if we are simply out pleasure-riding of a pleasant Sunday afternoon, and end up in a hospital? Or if we slip and break a toe getting out of the bathtub? What about the ordinary, pesky accidents that occur in the everyday business of living? What cause are we suffering for then, to sustain us through the pain? The question is a difficult one. But there is an answer, and the Christian will understand the answer where other people are baffled. For the Christian looks at *all* of life, not only its dramatic moments but also its long months of undramatic routine, as a cause. Simply to live—to face each day with a quiet confidence in our Father God, with a growing love for our brother man, with a song for whatever the day may bring—*simply to live may be the greatest cause in which most of us can enlist.*

We don't know much about the most of Jesus' life. There is a long stretch of eighteen years, from the time he was twelve to the time he was thirty, about which we have only one verse in all the Bible. But maybe that one verse is enough, for it says, "And Jesus increased in wisdom, and in stature, and in favor with God and man."

"And Jesus increased in wisdom"—mental expansion; "and in stature"—physical growth; "and in favor with

God"—a coming to religious maturity; "and in favor with man"—social development: a four-square life like that may be the greatest cause in which we can enlist. Inevitably it brings its periods of pain. Simply to live means sometimes to suffer, but simply to live, as we who worship know the meaning of life, is to be enlisted in a noble and divine cause.

If life were simply to breathe, eat, and sleep, then 'twere easy to die. But if life is the years, the problems, the environment given us in which and by which to develop for all eternity that spiritual personality, that new-born spark of immortality, that bit of God Himself with which each one of us is endowed as he enters this life, then one will fight to live, even when 'tis hard to climb back from the beckoning sleep. And if life is that, if life is the preparation for eternity of an immortal soul, then is it not a cause greater and nobler and more worthy of work and pain than almost any other cause could be? Life means pain at times. But life means developing that particular image of God with which we, each one, are imprinted. As such, life is a cause. And to be enlisted in that cause, of preparing your own soul to meet your God is to be prepared for the pain that life must bring. There are other things which we can do in preparation for pain—less spiritual in nature, perhaps, but each with a practical contribution to make.

For one thing, *take care of your body, now.* You know how we take care of our church. We watch its roof, we clean its gutters and drains, we repair its doors and windows; we provide for it to be swept and dusted, and repainted and decorated when need be. We try to keep our church in the best of physical condition, because it is the Temple of our God. But "know ye not that your body is a Temple? . . . Glorify God, therefore, in your body." If we care for our churches, how much more should we care for our bodies, the *living* Temples of the Living God! And if we do care for our bodies, now, we are helped wonderfully in our preparation for pain.

Another thing—and this is more important than it may sound to you now—*have something to do with your hands.* There is something divinely ordained about working with one's hands. In times of health it is a blessed stabilizer for body and mind; in extended periods of enforced idleness, as during convalescence, it can be an absolute necessity to sanity itself.

Then learn that there are times when you must not take yourself too seriously. These times occur more frequently than we realize. Paul, writing to the Galation Church, counseled them, "Let no man think of himself more highly than he ought to think"; and if there is any time when we need especially to heed this counsel from the Holy Book, it is when our minds are distorted by drugs and our thinking is warped and beclouded in the depths of a sick and unusual despondency. I remember that second Thursday, when the morphine and other drugs were most dominant, and the black fog was making its last determined effort to close in over me. Life seemed utterly bleak that morning, and the will to fight on was almost gone. Even when well, it seemed, there was nothing to life but toil and misery, so what was the use? One thing, and only one, stood out against that utter gloom. No, it wasn't prayer. Nor was it the thought of loved ones. It was only this, "Don't take yourself too seriously. You can't trust your mind right now, so don't take yourself too seriously." I repeated it over and over, and it held at bay all the powers of encircling d

"Let no man think of himself more highly ought to think." Etch that deeply into your min would be prepared for pain. . . .

Another thing: *Let your cup overflow.* When li more than you can bear, and the floodtide of ill is running high against you—then don't dam within you. Let your cup overflow into tears, l the restraint of a too-stern pride and allow some friend—your pastor, perhaps—to edge in his shoul beneath your load.

Then—if you would be prepared for pain—*cu sense of humor.* Be able to appreciate a joke; be to draw them out from those you meet. The doc looks after you, the barber who comes in to giv shave, the internes, the orderlies, the nurses—all prospects. Oh, you won't be able to repeat all t you hear—not from the pulpit, at least—but if tell a few yourself, and can ferret out some of th ones from those you meet—well, it can go a l toward easing the pain.

There are other things we might mention, in tion for pain. Praying helps, sometimes. Mus sometimes. Cultivating the virtue of patience, hard, pays big dividends. To marry a good nu did, is a very smart thing to do, but any good great help. The ability of the human mind to *f* drop pain quickly into the well of the forgotten a great asset. Time is a great healer, and only repair some wounds.

But just one thing more will we dwell upon would be prepared for pain, *have some frie* friendly yourself, and be a member of some frienc groups. Join a club, a lodge, a church—some orga whose members will stick by you when come yo of heavy endurement.

It still won't be easy. It still will be pain. It hurt. But you will be, to some extent, at least, for your pain.

YANG I IS GONE

FREDERICK M. PYKE

Yang I is gone. His erect carriage, gentle face, a manner will not be seen among us again. Anc very much the poorer.

This John among our evangelists was a produ labors of Dr. George R. Davis, prophet of the lo He was farmer-bred in the region east of Pekir his last illness he never lost the healthy tinge of color from his cheek. His face was pleasing. were rather small, set above high cheek bones. Th one irresistibly. They had an expression of peace. Like Mona Lisa's, they had a secret to sha

As a preacher he lacked the education to m great, for he had been denied the advantage schooling. But he spoke with a rare quality of and his words dropped unction. The subject mo lips was divine love, and his manner was of one in it. It was as if he were inviting to a feast. H tian flock was well cared for. They moved in of his church as bees about a hive. They brought treasure from field and orchard and under the of love, it became honey for all the parish. His p

(Continued on page 661)

Church and State

The Vital Question of Religious Education in a Democracy

WILLIAM D. NIETMANN

urvival of any historic religion depends upon the ness of its religious education program. Wide-Protestant religious illiteracy gives concern for the of historic Protestantism. A corollary to this is that widespread Protestant illiteracy also gives for the survival of American democracy. This is ause the fundamental principles and interpreta- Protestantism, (and of Judaism), are also those cracy. Both are based upon faith in the value of vidual as an immortal child of God, whose sov- is limited only by its social expression and by o gave it. Therefore, the problem of Protestant education is also the problem of secular educa- so far as the latter contributes to the making of

ericans were not so diverse in their faiths, the of adjusting religious and secular education in ted tasks of preserving both Protestantism and cy would be rather simple. But there exists a Catholic minority which in principle maintains education is the function of their Church. The l basis of Roman Catholicism subordinates the al, and the state of which he is a part, to the which is considered to be an immediate divine

democracy, the Roman Catholic Church has the perpetuate itself by religious education. But, the tic state also has the right to perpetuate itself enting its fundamental theory. Since the two con- d so long as the state is sovereign, education of man Catholic Church in parochial schools ought nder state compulsion to present the fundamental of democracy. But since this theory is a matter , its transmission involves confession. To confess damental theory of democracy would be to deny Catholicism. Therefore, the Roman Catholic is theoretically a misfit in American democracy. rows back upon Protestantism (and Judaism) the ance of the democratic principle.

Protestant Church is interested in reclaiming for ric body those religiously illiterate Protestants who ot had reproduced in them their historic faith. an democracy is interested in its fundamental ons, without which there can be no democracy, ich, being a matter of faith, must be taught by on.

ch and state can together solve their problems only principle of separation of church and state is given d this principle can be given up without endanger- r democratic principle only so long as the phi- of the Roman Catholic Church does not gain er hand. One way to prevent this is by more establishing democracy and Protestantism. Such hment requires cooperation of church and state, t their separation.

way in which state and church should cooperate n suggested. In the interests of its own survival, e should compel the transmission of the faith upon it depends for its existence. We have pointed out the incompatibility of democratic faith with Roman Catholic faith. But, with regard to the Protestant Church at this point, the transmission of its historic faith and the fundamental theory of democracy coincide. The religious educators of Protestantism are by confession qualified to teach the principle of democracy, and should cooperate with the state in this regard.

The state on its part should provide for religious education along with secular education, but not in parochial schools. Except on the matter of compulsion that the fundamental theory of democracy be taught, the state should have no supervision either over religious subject matter, technique, or purpose. Religious education should be taught by confessors who can do so in a mode congenial to whatever religious background the pupil may have. The duty of this instruction should fall upon the churches responsible for the religious backgrounds.

Practical difficulties growing out of denominational differences should be settled on a practical basis. They are not a matter of principle, but of administrative detail. We are in this discussion dealing simply with principle.

The cooperation of religious and secular education here suggested can serve the Protestant Church by giving its confessors the opportunity to inspire the historic faith in the lives of religiously illiterate Protestant children, saving them for themselves and the Church.

The cooperation of religious and secular education can serve the state by providing for the confessional transmission of its fundamental theory as this is given religious sanction in Protestantism, (and Judaism), and enforced intellectual sanction in Roman Catholicism.

Further, by awakening the majority of its citizens to a religiously grounded faith in democracy, the philosophy of the Roman Catholic minority becomes minimized.

MENTAL HEALTH

L. L. DUNNINGTON

Dr. Alexis Carrel, in "Man the Unknown," says: "Each state of consciousness probably has a corresponding organic expression. . . . Thus, envy, hate, fear, when these sentiments are habitual, are capable of starting organic changes and genuine diseases. Moral suffering profoundly disturbs health. Business men who do not know how to fight worry, die young. . . . Thought can generate organic lesions."

Time magazine for September 16, 1940 reports an experiment in the New York Post-Graduate Hospital to determine how much mental agitation will raise the flow of hydrochloric acid in the stomach. Stomach ulcers and other diseases are caused by too much acid. "In a dark, quiet room, the investigators put the patient on his back. They passed a slender tube through one nostril into his stomach so that samples of stomach acid could be taken at any time. They talked soothingly to him, urged him to relax and think peaceful thoughts. When he was in a good frame of mind, they took a stomach sample. Then

(Continued on page 661)

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Issued every Wednesday by the Boston Wesleyan Association 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

Christianity and Democracy

It would be difficult to name a book more pertinent to the needs of our day than Dr. Arthur E. Holt's "Christian Roots of Democracy in America."* Professor of Social Ethics at the Chicago Theological Seminary and the Divinity School of the University of Chicago, this author has been for many years a leader "in movements applying Christian methods to social and political life." His book, therefore, is in part the natural culmination to a long period of study, observation, and practical experimentation. Much of its material was delivered as the Earl Lectures at the Pacific School of Religion and the School for Social Work at the University of California during the Autumn of 1940.

Dr. Holt states the thesis of his chapters in the last sentence of the book: "The high cost of a democratic society is the development of a generation of people whose spirits are stirred by the great truths of Christianity, and who seek a social order which will give the spirit of Christianity a chance for social expression." The first proof of the truth of such a statement is revealed in the author's analysis of democracy in the Old Testament community and in the Early Christian community. In a further chapter he outlines the religious elements involved in the history of American democracy. Three sections are devoted to an enumeration of those political and economic areas—civic, national, and international—in which democracy has not come to its maturity for lack of that which only our religion can supply. The final topics under consideration include: "A Free Church in a Free Society," and "A New Crusade."

Throughout the book the close relationship of Christianity and Democracy is emphasized and reemphasized. And the clear implication everywhere is to the effect that Protestantism is that form of Christianity mo for the democratic way of life. Dr. Holt's wor fore not alone interesting but challenging. Is it if so, what must we do about it? Here is a text an adult-group discussion in the Fall season. T the clear and vivid style is an added inducer the excellent bibliography a guarantee that s may be kept on a firm and factual basis.

*CHRISTIAN ROOTS OF DEMOCRACY IN AMERICA. By Arthur E. Holt. Friendship Press: New York City. Price, $1., (cloth); 60 cents (paper).

Objectors

Through a report just received from the Co on World Peace of the Methodist Church, we 4658 conscientious objectors to war registered Commission up to January 1, 1941. Of these men, including 700 ministers, and 1727, singl For the six New England states the record of follows: Maine, 69; New Hampshire, 51; V Massachusetts, 182; Rhode Island, 24; and Co 34. States having the largest numbers of obj California, 795; Illinois, 374; New York, 364; vania, 312; Ohio, 250 and Michigan, 249.

"I Thinks and Thinks"

An interesting four-page letter recently sent by garet Wrong of London England, one of the of the Commission on Christian Literature f to a friend of the HERALD gives a dramatic glim in war-torn London. She says: "In Piccadilly evening sun lighted the rusty black dress of an woman, and touched her great bunches of r light. 'We none of us thought life would be did we, dearie!' said she. 'I have been here 46 never thought I would see the like of this. H nothing. Sometimes at night, when I puts m a chair in the shelter, I thinks and thinks about wonders how it will end.' "

All over this sad world today men and wo the old flower woman of Piccadilly are wonder it will end."

On Crutches

Entering the pulpit of the Congregational Naperville, Ill., of which he is the minister, or Rev. Franklin D. Loehr preached for the first a serious airplane accident on the theme "In P for Pain." Through the courtesy of the editor of we publish on page 655 of this issue of the HERA erous abstract of that sermon. For two weeks Mr. Loehr's plane crash he hovered between death. A long period in the hospital then en lowed by a slow graduation first to a wheel later to crutches.

A senior deacon took all the service but th and benediction on the Sunday when the young returned to his pulpit and preached sitting at stool placed back of the pulpit. Six months lat progressed from crutches to cane, and looks to almost complete recovery some time this Fal been flying again, although service in the na force now seems out of the question.

Sunset in Northern Maine

On the cover of this week's issue of ZIONS H present a beautiful view of a sunset in Northe For this half-tone picture, we are indebted to th and Aroostook Railroad known everywhere th Northeastern Maine for its efficient service.

LOVE GOD---WITH THE MIND

n reading certain popular religious novels and ooks of devotion, one could easily be led to be-hat loving God with the heart exhausted the ty and privilege of the Christian. Testimonies erience meetings and in so-called house parties likewise lead to the same conclusion. But the ts of the gospel, the history of religion, and the s of common sense demand that Christianity erpreted as something more than good inten-omething more than an inner glow, something han a personal satisfaction, something more gratifying heart-warming. We must love with art, but we must also love with the mind. The stated in the Bible in the language not of mere on but of robust command. "Thou shalt love rd thy God . . . with all thy mind."

ligence, however, has fallen upon evil days ent times. Short cuts to the training of the are very popular, and many men seem to have confidence in their intuition than they have hard, slow processes of reasoning. Most of us hat we think. There is, moreover, a good deal vnright contempt for intelligence. Adolf Hit-he dramatic symbol of this tendency to play the mind and play up the emotions. Even the man of affairs expresses his unfaith in intel-by his very phraseology when he talks of row" personalities, of the student who enters as though he had committed some sin or at ad shamefully wasted his time. If pinned these critics would, of course, admit that it is ght to think," but would add a saving clause effect that man is much more than a thinking e by which they would mean, "Don't take ng too seriously." In these reactionary days, nce is in the saddle and riding high.

to return directly to the theme of this present ion, how can we love God with our minds? ill endeavor to make answer.

, let us think about the fundamental teachings faith. Christianity is worthy of our intellectual , since it embodies the profoundest truths with the mind of man can grapple. Modern slurs the study of theology are a commonplace. s a very great weakness; for theology furnishes ason for the faith that is in us. Every preacher gospel ought to stretch his mind with compre-e works on theology and keep his sermons in-ally respectable by reading such magazines *gion in Life*. Every layman should take as his le the churchmen of Scotland who know their and can give a reason for the faith that is in All this is no plea for a philosophic test for church membership, but for loving God with the mind by studying the Christian system from the angle of its profound truths.

Again, we can love God with our minds by resurrecting the lost art of meditation. We need to brood more, to reflect more deeply, to come to closer grips with gospel principles not only by surrendering our heart to them but by endeavoring really to understand them. In the field of religion, the meditator is the man of power. Religion should be our own, not something that has been passed on to us enforced by some external authority. Many men and women today are hearsay Christians, imitative Christians, and therefore their faith is weak and shallow.

In the third place, we can love God with our minds by using our heads to help spread the good news of the kingdom. Christianity is a teaching religion. We are told both to preach and to teach it. Some of the criticism of modern religious educaton is well founded for frequently its exponents are so led away by fantastic theories whose worth has not yet been demonstrated, and by the use of technical words and phrases, that they fail utterly to reach their objective. But those wise teachers who relate the sound precepts of the faith to life never fail to produce results in terms of noble and serviceable lives.

Lastly, we can love God with our minds by using scrupulous care and our deepest insights in the selection of Christian leadership. The extent to which those in positions of influence and authority are willing to go in choosing leaders on the basis of good intention, attractive personality, and fluent talking power is appalling. Such leaders can often make a "great showing" in everything but the one thing essential to the lasting progress of the Christian movement. We should have at the entering door of every Annual Conference a group of devoted men who know how to love God with their minds, men courageous enough to say "No" to those light-weight candidates who are strong only on religion as it is superficially interpreted. The leaders who select candidates for the mission fields likewise should bear in mind that there are no "major" or "minor" fields from the angle of the worth of human souls, their need of God, and the possibilities for kingdom development, and that "the best is none too good" for Africa as well as for China. They should demand from young men and women who are to take up this noble pioneering that they not only "mean well" but "know well." They should be persons of virile, sound intelligence as well as of singular devotion and high profession. Let us all love God with our minds.

THINGS WHICH CANNOT BE SHAKE

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Who was Conceived by the Holy Spirit, born of the Virgin Mary

To discuss the Apostles' Creed without a consideration of the problems raised by the articles which deal with the conception and birth of Jesus would obviously be dodging a real issue. Probably no statements of the Creed raise more actual difficulty for as many people. It is noticeable that in the other two creeds which are printed in the Methodist Hymnal under the title of "Affirmations of Faith," there is no mention of the Virgin Mary or of the manner of the Lord's birth. We can all sympathize with the desire to avoid the difficulties raised for modern thinking by the idea of a miraculous conception. I remember hearing the late Georoge A. Gorden, a prophetic soul if ever one was given to modern times, remark with some heat that the idea of a virgin birth as necessary for the complete divinity of Christ was an insult to all parenthood. He was no doubt right in finding an element of asceticism in the idea, an asceticism which sees in the normal order of physical procreation something which is in itself evil.

But the principle which this part of the Creed sought to express was not ascetic. It was the conviction that in Jesus Christ we met the divine initiative. The modern creeds referred to above express this same meaning when they call Jesus "the gift of the Father's unfailing grace," "God manifest in the flesh." If that language is more acceptable, it should certainly be used. The main thing is to catch the meaning which the older Creed sought to express, and if the form in which the men of old clothed their idea is now outmoded, it should be discarded or used with a firm graasp of the truth that it is the substance and not the form which is all important.

The substance of the faith here expressed is that Jesus Christ is other and more than a great man achieving a place nearer the heart of God than that won by the greatest of His brethren. He is something more than a grand spiritual adventurer discovering the laws by which human life can be successfully developed to the full measure of its possibilities. His life is an act of God, who in Him enters into human life and brings to man what man by himself, even at his best and highest, could never achieve.

This is one of the really essential elements in Christianity. Here it grapples with the root problem of salvation. The human need is not so much for knowledge of the right nor of the laws of the good life. It is not knowledge but power which we need, and that power can come only from a source outside ourselves. Mankind can never pump it up from the recesses of its own nature. Jesus is a Saviour because in Him God is reconciling the world unto Himself, bridging the gap which is made by man's sin.

In this there is involved no reproach to the stuff of which humanity is made. It means only that our spiritual life, like our physical life, is derived from contact, direct and real, with the universe. The scientist is so long as he theorizes in abstraction from the actu ities of the world of nature. Only as, on the basis own experience, he brings men into fruitful rela the physical universe can he bring any enlargen their physical life. In the spiritual realm the s Saviour must know the Creative Spirit with all ness and intimacy of an identical experience, if H bring man into contact with the Father of all spi so endue humanity with the power which it nee initiative must come from the divine.

Of course Jesus is the great Teacher. His time is who searches the writings of others for parallels sayings of the Master of Nazareth. Man never spa this Man, with the authority of a close-packed free from the dross in which the gold of other t is too often hidden. But He is above all the S showing us God, bringing us into the life-givin tion in which we realize that we are indeed sons It is when we find God in Jesus that we know, w knowledge which is power, that God is love—t know what love is. "But God commendeth his l ward us, in that, while we were yet sinners, Chr for us." These are the words of one who had fo Christ the power of God, had experienced in J Nazareth the divine initiative.

Now the Apostles' Creed is affirming this divin tive when it says that Jesus Christ, our Lord, w ceived by the Holy Spirit, born of the Virgin M means also, however, that His humanity was re that the validity and power of the divine initiative acted in Him depended on that reality. For Go speak our language and share our experience if H reconcile man to Himself, if He is actually to bri gap. It is in this sturdy insistence on an actual con and an actual birth that the Apostles' Creed seems to surpass the modern affirmations which have bee tioned above.

This does not mean, however, that we have an to insist upon the acceptance of the belief in the Birth. The meaning behind these phrases of the must remain an essential part of the Christian fai the Virgin Birth is never mentioned by St. Paul, author of the Fourth Gospel, by St. Mark. It can be said to have been regarded by the New Tes Church as one of the foundations of the faith. W not be more orthodox than St. Paul.

After all, it is not the manner of Jesus' birt which the faith in His unique divinty rests. It is in actual fact He was and is the Way, the Truth, t that we believe and must believe that in Him Go nal reaches out after the souls of men. It is tha which the Apostles' Creed seeks to emphasize w affirms that the human existence of Jesus was gr in a divine act, a unique outreaching of the pow love of God.

VERYDAY LIVING by JOSEPH FORT NEWTON

Why We Live

at is worth while?" I asked a great and beloved r, as we rode across a lake in a motor-boat to a uni- summer-school, years ago. The lake was a mirror, y a bit of magic.

an instant he looked at me, surprised by my ques- Then a light came into his blue eyes—a light that was on sea or land. His soul seemed to come to rface, and make reply.

at is worth while?" he repeated. "This beautiful what man has done in it, what he has thought eamed about it." It was a perfect answer; no won- has lived in my mind.

wing the man, his deep faith and rich culture, I that he meant the world as science describes it— lered laws, its swift forces—and also the world as ets interpret it.

at man has done in the world means his whole his- his strange, heroic, pathetic pilgrimage through es, the civilization he has built and torn down, his stumbling advance.

at a ghastly story, and yet how glorious, in spite of elty—his migrations, his memorials, his struggle out tariness toward solidarity; a foot-note in the biog- of God.

at man has thought embraces the stately philoso- the cathedral-like theologies, he has devised or re- to explain the wonder, the terror, the haunting of the world.

the religions of the race pass in review—man seek- od, God seeking man, in the hide-and-seek of life leath; the intrepid human soul rising anew over , dismay, and defeat!

at man has dreamed about his world includes the rts which he has invented to celebrate its glory or om, his music, his poetry, his painting, yes, and his n-storming prophecy.

s is why we live in the world—to learn the mean- f life, to obey its law of love, to find its beauty and th, to know and serve the God who made us, "in will is our peace."

g I Is Gone

(Continued from page 656)

be traced about the district by the quality of church ers he left. In his lifetime they ran into the hun- He built two churches. Twice he took a run-down and in five years made it stand first in giving and h attendance on the district.

was only sixty-five and normally would have had sev- ears more of fruitful service. But the fighting broke 1937. His region became a bone of contention be- guerrillas and invaders. Attacks and reprisals fol- one another. Villages nearby were burned. His nce shelled. People were bayonetted. People were d alive. It was harrowing beyond endurance. He have left, but the pastor's heart forbade it. The constant alarms, the sufferings of his people, wore him out.

At Annual Conference last fall he was aware of feeling bad, but returned to his church. He kept up for a month, and then came to Peking for medical attention. He entered the hospital. The best the profession could provide was given him, but the case proved to be a malignant tumor. His wife, two sons, and a daughter attended him with devoted care, but a few days ago he passed to his reward.

Pastor Yang never held a big appointment, but his superiors in office knew his faithfulness, and depended upon him. He dropped at his task, a victim of this cruel war. His going will not be noticed by the Church at large. But he will have a place of honor on the Other Side, and he will be at home in the company of John Wesley and his Master,—this man we dare believe a typical Methodist preacher.

Mental Health

(Continued from page 657)

they began to talk with him about other things—unpleasant things, things that made him resentful, anxious, angry, frustrated. They continued their calculated tactlessness till his voice and manner showed that he was in a good dither. Then they took another sample—his stomach acid rose 167 per cent!"

It can be said without fear of contradiction that unless there is a world-wide movement back to the inner security and mental balance to be found only in a deep and abiding faith in God, untold millions will be swept away by disease.

To quote Dr. Carrel once again: "The instability of modern life, the ceaseless agitation, and the lack of security create states of consciousness which bring about nervous and organic disorders of the stomach and of the intestines, defective nutrition, and passage of intestinal microbes into the circulatory apparatus. Colitis and the accompanying infections of the kidneys and of the bladder are the remote results of mental and moral disturbance." The paragraph from which the foregoing sentence is quoted ends with this great word: "Those who keep the peace of their inner self in the midst of the tumult of the modern city are immune from nervous and organic disorders."

The other day an impressive cartoon appeared in one of the papers. A big, round globe of the earth was shown, with Uncle Sam looming up on one side as a large and formidable man. He was looking across to the other side of the globe where Herr Hitler, also large and formidable, was standing beside a tiny Japanese general. Hitler had just handed a pair of binoculars, wrong end to, to the Japanese. As the general looked at big Uncle Sam through the small lens he was saying,"I had no idea he was so small."

It occurred to me that the imaging power of the mind is the soul's binoculars, but we should be very careful not to gaze through the wrong end at certain things the way our Japanese friend was doing. Hitler was fooling him badly by making Uncle Sam look so small and insignificant. Likewise, we can easily fool ourselves and even destroy ourselves by using the big end of the soul's binoculars to magnify the hysteria and trouble of the moment as though it were permanent, as though wrong were sure to triumph in the end, and as though catastrophe were sure to completely engulf mankind.

(Continued on page 667)

Miss Clementina Butler left Boston on Saturday of last week for Mexico City, Mexico, where she will attend the Congress on Christian Education which convenes on July 16 and the Conference on Christian Literature in Latin America which is to follow the session of the Congress. Both meetings will be held in Gante Methodist Church in Mexico City. Miss Butler during her absence from Boston may be addressed, Apartado 115 Bis, Mexico, D. F., Mexico.

Mr. Donald C. Gilley, minister of music at Wesley Methodist Church, Worcester, made an address on "The Administrative and Choral Problems of the Volunteer Choir" before the national Convention of the American Guild of Organists at its recent biennial meeting held in Washington, D. C. He also conducted a forum at the close of his lecture.

Rev. Herbert G. Buckingham, of Shrewsbury, Mass., a retired member of the New England Conference, is ill at his home, 22 Gordon Road.

Mrs. Ella Wallace Farr, who died in her eighty-eighth year on July 1 at her home in Brookline, was a prominent member of St. Mark's Methodist Church and sponsor of its Wesleyan Service Guild. Mrs. Farr, who was the widow of the late Dr. Edwin L. Farr, a well-known physician of Boston, was for many years, before moving to Brookline, a member of Tremont Street Church and a teacher in its Sunday school. She recently provided a library for the church school at St. Mark's and set up a fund for the purchase of books. Funeral services in charge of her pastor, Dr. William R. Leslie, were held on July 3 in the chapel of Cedar Grove Cemetery, Dorchester.

Rev. John Wesley Frank, for forty years a missionary of the Methodist Church in Japan and leader in directing a plan of "newspaper evangelism" in northern Japan, having reached his seventieth birthday has retired from active service. Mr. and Mrs. Frank are now making their home at Mount Airy, N. C.

According to cable advices received by the Board of Missions and Church Extension in New York, Dr. and Mrs. Arthur L. Piper, of Kapanga, Belgian Congo, and Rev. and Mrs. Thomas A. O'Farrell, of Nyadiri, Southern Rhodesia, arrived safely in Capetown, South Africa on Tuesday of last week. They have returned to their fields after a year of furlough in the United States.

Rev. Robert T. Henry, missionary of the Methodist Church in Soochow, China, now on furlough in the United States, has just been appointed a field representative of the Church Committee for China Relief. He will return to China about September 1 to take up his duties in connection with the American Advisory Committee which handles the funds sent to China by the Church Committee. Mr. Henry's work will involve much traveling, as the relief work of the Committee is carried on in more than 150 cities in fifteen provinces. He will inspect the work already done, and investigate the need for additional efforts as new emergencies arise.

Dr. Joseph M. M. Gray, minister of Bexley Methodist Church, Columbus, Ohio, will spend his vacation again this year at his cottage, Briar Neck, Gloucester. He expects to reach New England this week and to remain until about the first of September.

Miss Mildred Nicholls, who was elected president of the Christian Youth Council of North America at its recent meeting in Estes Park, Colorado, is the national missionary action chairman of the national Pilgrim Fellowship and is also president of the Ohio Pilgrim Fellowship. She is a graduate of the Flora Stone Mather College of Western Reserve University and is a member of the Euclid Avenue Congregational Church, Cleveland.

Dr. Nolan B. Harmon, book editor of the Methodist Church, has just been elected a trustee of Drew University.

Dr. Karl Quimby of New York, cultivation secretary of the Joint Division of Education and Cultivation of the Board of Missions and Church Extension, reports that since coming to his new position he has set up in the Northeastern and North Central Jurisdictions 125 district missionary institutes whose attendance has averaged over two hundred each. In addition he has arranged four pastors' seminars and visited seven annual conferences. He has also fixed dates for fifty district institutes to be held this fall in some ten annual conferences.

Dr. Harold Paul Sloan, former editor of the *Christian Advocate* of New York, will give the seventh series of "Faith and Freedom" radio messages over the facilities of the National Broadcasting Company on the four Tuesdays of the month of August. His subjects follow: August 5, "When Unbelief Imperiled England"; August 12, "Unbelief Blighting French Freedom"; August 19, "Unbelief Fore-doomed German Freedom"; and August 26, "Faith the Bulwark of American Freedom." These broadcasts will begin at 1.30 P.M. Eastern Daylight Time and are a part of the religious and patriotic service of the National Broadcasting Company.

William Lincoln Palmer, a member of St. Mark's Methodist Church, Brookline, is recovering from a six weeks' siege of heart trouble at his home, 146 Massachusetts Avenue, Boston.

Mrs. Edwin P. Bliss of Malden announces the engagement of her daughter, Helen Gilman Bliss, of Lakewood, Ohio, to Mr. John Hansen Hayes of Twin Falls, Idaho. Miss Bliss, who is a graduate of Ohio Wesleyan University and of the Prince School of Store Service Education, is an executive in a Cleveland department store. Her father, the late Edwin P. Bliss, a member of the Boston Wesleyan Association, was a prominent official of Centre Methodist Church, Malden, and a well-known lay leader in general Methodism. Mr. Hayes is a graduate of the University of Colorado and of Technishe Hochschule in Berlin, Germany. He is at present employed by the Vinylite division of the National Carbon Company. After their marriage, which is planned for this Fall, the young couple will reside in Bound N. J. News of the engagement was public about ten days ago at a party by friends of Miss Bliss in Lakewoo

Rev. S. Raynor Smith, Jr., pastor o Street Methodist Church, Brockton, was united in marriage on Wednesday week in Robinson Chapel, Boston Un School of Theology, to Miss Phy Comey. The father of the groom S. Raynor Smith, pastor of Jason Lee odist Church, Salem, Ore., perform ceremony. Mr. Smith, Jr., who is an nus of Willamette University, is in h ior year at Boston University School o ology, and Miss Comey is a graduate College of Liberal Arts in the class o The young couple will reside in Broc

Dr. Elmer G. Homrighausen, a m of the faculty of Princeton Universit Dr. Jesse M. Bader, executive secret the department of evangelism of the F Council of the Churches of Christ in ica, will be the principal speakers on "F ers' Day," August 27 at the Ocean Camp Meeting, Ocean Grove, N. J.

Dr. George Henry Smith, one of th est members of the New York Conf and the last surviving member of the of 1876 of Drew Theological Seminary at the age of 92 on July 5 at the ho his son in New York City.

Miss Elizabeth M. Lee of New Yorl plans to sail on the S. S. "Santa Clar August 1 for an extended trip to America. At Panama she will join Dr. Wasson, who has been traveling th Mexico and Central America, and tog as secretaries for Latin America of the of Missions and Church Extension, expect to visit all of the Methodist wo Panama, Peru, Bolivia, Chile, Arge Uruguay and Brazil.

Dr. Edward J. Rees, minister of Be Methodist Church, Roanoke, Va., an occasional contributor to the HERALD, reaved in the death of his father, Mr. Rees of Fayetteville, Tenn., who passed on July 1. Mr. Rees was a steward o Methodist Church for over fifty years a leader in the temperance movement city and county, and a generous supp of all the causes of the church.

Dr. John Richard Cheney, who re was appointed superintendent of the A District of the Northeast Ohio Confe is a native of Malden, and was grad from Boston University School of The in 1924. Later he pursued courses in Graduate School of the university r ing his doctorate in philosophy in 1928 was a faculty member and associate co pastor at Wesleyan University from 19 1930.

Rev. G. Edward Knight, pastor of Methodist Church at Juneau, Alaska, be installed as pastor-superintendent of Alaska Mission Conference at its orga tional meeting to be held in Seward July 25 to 28. Mr. Knight succeeds in position Rev. Walter Torbet, who, administering Methodist work in Alaska the past decade, will retire with approp recognition of his loyal service. Rev. W Matthews, Jr., of Wenonah, N. J., wil the new pastor at Juneau according t

ncement just made by Bishop Bruce xter, who will preside at the Confer-

Herbert Booth Smith, minister of nuel Presbyterian Church, Los Angeles, vas elected moderator of the Presbyte- hurch in the United States of Amer- the recent meeting of its General bly held in St. Louis, Mo.

I. S. Corn, for seven years a member faculty at Illinois Wesleyan Univer- Bloomington, Ill., has just been ap- l pastor of the Methodist Church at l, Ill., and director of the Wesley ation at Illinois State Normal Univer- Ie received his doctorate in philosophy Boston University in 1927. Dr. Corn es his new duties on September 1.

Bertha L. Babcock of Cambridge has visiting her son, Rev. J. Wesley Bab- nd his family at Avoca, N. Y., where s been pastor of the Avoca-Wallace . He has now been appointed to the dist Church at Naples, N. Y., and abcock, before returning to Cambridge, pend a few more weeks at her son's ome in Naples.

plain P. M. Hickcox, who has been g as post chaplain and library officer Raritan Arsenal in Metuchen, N. J., romoted on July 5 from the rank of to that of major in the Chaplains He recently returned to camp after k's leave of absence spent with his at their summer cottage on Lake vay, East Brookfield, Mass.

H. S. Thomas, pastor of the Meth- Church at Guilford, Me., has entered ew England Deaconess Hospital for ation.

G. W. Wiseman of Oak Bluffs, whose was noted in last week's Herald, un- nt an operation at the New England ness Hospital on Wednesday. Word d on Monday indicated that she was ding well to treatment.

me Clark, executive vice-president of nion Central Life Insurance Company cinnati, Ohio, who died on Saturday of eek, was the son of the late Jesse R. former president of the Company, prominent Methodist layman. Mr. was also the grandson of Bishop Davis ark of the former Methodist Episcopal h.

Robert E. Drew of Lincoln, Neb., r of the Wesley Foundation at the rsity of Nebraska, and his family are ng a month's vacation in New Eng- They arrived about the first of July in l for a week's visit with Mr. Drew's s, Mr. and Mrs. Roscoe Drew, after they left for Wells Beach, Me., ng en route at Dover, N. H., where Richard Kellogg of St. John's Methodist h, baptized their infant son, James rd. Present at the christening, besides arents, were the grandparents from l and Mr. Drew's two sisters, Miss , who is director of religious educa- at First Methodist Church, Duluth, and Miss Helen, a staff worker e Board of Education at Nashville, Tenn. Mr. Drew is a graduate of Boston University School of Theology in the class of 1933.

EVENTS

Bishop Herbert Welch, chairman of the Methodist Committee on Overseas Relief, reports that for the twelve months ending May 31, his organization has received from Methodist contributors a total of $572,000. This amount includes $450,000 allocated from the "Day of Compassion" funds raised throughout Methodism during the month of March. Of the total received, the Committee has allocated about one-third for relief in the Far East, principally in China; one-third for relief in a number of countries of Europe and through interdenominational agencies on the field; and one-sixth to the relief of "orphaned missionaries," mostly in Africa and India—missionaries left without support from sending countries, principally those of Scandinavia. As of June 25 the "Day of Compassion" receipts totaled $941,433.79.

At least 300 Negro children from New York City—who have never before been able to afford a summer outing—will go to camp this season because of a gift to the New York City Society of the Methodist Church from the income of the Paul Laurence Dunbar Apartments.

A new scholarship has been established at Boston University College of Music from the proceeds of the first annual May Music Festival sponsored by the Boston University Women's Council.

In the "Who's Who" of the thirty-eighth annual session of the Northfield Conference of Religious Education meeting at East Northfield, Mass. July 15-26 are listed a number of Methodist names. They include among the general officers, Robert Chapin Parker of Westfield, honorary chairman, Rev. and Mrs. Alexander Stewart of Malden, directors of the adult division, and Rev. Lemuel K. Lord, of Hyde Park, chaplain. Other Methodists on the list of instructors and counselors are Rev. and Mrs. Clarence F. Avey of Athol, Mrs. Irene Garland of Worcester, and Miss Hattie C. Teachout of Boston.

Announcement has just been made that 1600 individuals have subscribed a total of $474,000 to the Ohio Wesleyan University Centennial Fund drive. The money obtained through the efforts of the present campaign, according to President H. J. Burgstahler, is to be used for (1) the erection of a men's dormitory, (2) for the modernization of some of the older buildings on the campus, (3) for the liquidation of debts, and (4) for the increase of endowment.

Bishop Francis J. McConnell of New York is announced for a sermon on August 4 and a series of lectures on "Ideals and Instruments of Christian Service" August 5-9, at the tenth Pastors' Institute and Educational Conference to be held at the University of Chicago from July 28 to August 10. Another Methodist, Dr. Edward W. Blakeman, Counselor in Religious Education at the University of Michigan, is on the program to conduct a Seminar on "Religion in Universities and Colleges," July 29 to August 2.

The largest call for foreign language Scriptures ever received by the American Bible Society in New York has come from the British and Foreign Bible Society in London which, hampered in their publication program by the war, has ordered 1,000,000 Portuguese Gospels for the Society's work in Brazil. Work of Bible distribution in Brazil is carried on by both the American Bible Society and the British Society. The circulation in 1940 was larger than in any previous year.

In an effort to discover the attitude of the clergymen of the Protestant Episcopal Church towards the war, *The Living Church* on June 16 mailed a postcard questionnaire to some 6000 ministers of the denomination. A tabulation of results on June 30 showed that 3076 cards had been returned expressing the views of more than 50 per cent of the clergy. Their illuminating answers to the three questions propounded to them follow:

1. Do you favor immediate American entry into the war on the side of Britain? Yes, 1084. No, 1900. Percentage of affirmative returns, 36%.
2. If your answer above was "No," would you favor entry into the war if, in the opinion of the President and Congress, our participation would be necessary to prevent a German victory? Yes, 1504. No, 396. Percentage of affirmative replies, 79%.
3. Are you a pacifist? Yes, 293. No, 2691. Percentage expressing pacifist views, 10%.

Announcement is made of the Harvard Summer School Conference on "Religion and the World Today," which is to be held in Cambridge from July 20 to August 1. This conference, we are told, "has been planned with the intention of dealing as realistically as possible with some of the pressing problems that have arisen in the area of international affairs, in the conflicts between races and economic classes within the nation, and in the adjustment of freedom-loving individuals to the restraints of mass society." The program of the conference is issued by the official register of Harvard University, Lehman Hall, Cambridge.

The Massachusetts Council of Churches and the Boston Area Council of Churches announce the removal on July 15 of their offices to "new and larger quarters" at 14 Beacon Street.

With Our Writers

FRANKLIN D. LOEHR, Naperville, Ill.; minister of the Congregational Church.

WILLIAM D. NIETMANN, Ludlow, Mass.; pastor of the Methodist Church.

FREDERICK M. PYKE, Peking, China; Methodist missionary.

L. L. DUNNINGTON, Duluth, Minn.; minister of the Endion Community Methodist Church.

STUDENTS AND FACULTY AT AUBURNDALE

Lasell Institute—Twenty-Seventh Session

Lasell Institute for seniors and young people of the New England Conference opened on July 29 at Lasell Junior College, Auburndale, with a splendid group of young people —some 175. Rev. H. Newton Clay, associate pastor at Wesley Church, Worcester, ably led the institute as dean for his fourth consecutive year. It was his twenty-fifth year at Lasell, first as student, then faculty member, and finally as dean.

Officers included Mrs. Francis D. Taylor, Dean of Girls; Mr. Ralph I. Doane, Business Manager; Mrs. Ralph I. Doane, Registrar; Rev. Everett R. Barrows, Chairman of Institute Commission; Rev. Carl H. Raupach, Endowment Secretary. On the Staff were Rev. John E. Collier, Chaplain; Rev. Lemuel K. Lord, Chairman Student Counseling; Rev. Arthur Hopkinson, Jr., Recreational Director; Mr. Russell Hatch, Assistant Recreational Director; Miss Mary Sherriff and Mrs. Frazer Kerr, Office Assistants; Miss Virginia Withey, Pianist; Miss Mary Cook, Registered Nurse; Miss Florence Otter and Rev. Edmund Strait, Book Room; and Rev. W. Henry Shillington, Pastor-Host.

Additional members of the faculty included Rev. Daniel A. Thurston, Rev. G. Vaughn Shedd, Jr., Rev. Bond Fleming, Rev. W. Lorimer Sargeant, Miss Elsie Schuerfeld, Rev. Irving W. Arnold, Rev. Glenn D. Glazier, Rev. Ralph Decker, Rev. Hough Stouppe, and Rev. J. Lester Hankins.

A variety of excellent courses were offered such as classes in Bible Study, Personal Religion, Leadership Training. Instruction in the new organization of The Methodist Youth Fellowship was provided.

Each afternoon the instituters participated in a recreational program and each evening a program was conducted by or for the young people. "Get-acquainted Night" came on Monday. Tuesday evening President Daniel L. Marsh of Boston University delivered, by request, his stirring address on "The American Canon." On Wednesday evening the Alumni held their annual meeting. It was followed by a farcical comedy produced by faculty members. The students presented "Home-Talent Night" on Thursday evening. The class in Singing Games presented a program of folk games and folk songs under the direction of Rev. Bond Fleming.

Three times each day the Institute participated in religious services of varied types. Following breakfast each morning, Dean Clay conducted a brief devotional period basing his talks on 2 Peter 1:5, 6, 7 "add to your faith. . . ." The semi-formal Chapel half hour was a splendid service of worship and inspiration. It was in charge of the dean; and the choir, made up of institute students, rendered special music. Rev. John Collier gave the addresses for the week. The third service followed the evening meal when the students gathered on the hillside near the "Crow's Nest" and entered into a program arranged by the project class on Worship Programs. A speaker selected by this group delivered a short address.

Friday evening was the high point of the week. It was "Camp-Fire" Night. Because of inclement weather it was necessary to hold this service indoors before the fireplace in the old gymnasium. As the fire blazed the young people and faculty sat about informally and sang the songs they loved. After a few short remarks by the dean, chaplain, and counselor an invitation was extended to all who desired to make a new (or renew their) consecration. Many and varied were the dedications and consecrations. One by one the young people went forward and each laid a twig upon the fire as a token of his or her high resolve. Witness, prayers testimony, audible and inaudible, asc to the throne that night. As the twig c fire it seemed to symbolize a resp affirmation or acknowledgement by the that leaped high in the glad heart.

At the nine o'clock service Sunday ing in the Auburndale Methodist C the Consecration-Communion Service observed at which time the young p brought cards upon which were written consecrations made on the preceding day evening. They had gone directly the fireside on Friday evening to rooms to write down, on cards pro them, the dedication they had made. cards are kept as confidential records i files of the Institute Counselor.

The regular church service was he 10.30. Dr. Francis D. Taylor, pastor o St. John's Methodist Church of Water preached the sermon. At three o'cloc recognition service was held in the Wi auditorium when those who had qua were awarded diplomas, certificates, seals.

As in the past so again this yea Institute rendered a great service to young people in giving them a fresh clearer understanding of the meanin Christianity, the Church, and personal ious faith. Mingled with fun and there were high moments of deeper a ciation of the joy of religion as it is f in the gospel of Jesus Christ. These y people took advantage of the opportuni yield themselves to the influence of His ship. They went home with a new li their voices for there was a new son their hearts. It is refreshing in a day so many are doing a dance of death t young people eagerly giving themselv lifting the load of life.

J. LESTER HANKI

iring Program at consett

hundred and twenty young people of high-school age in the New Eng- Southern Conference met June 22-28 ach Pond Camp, Escoheag, Rhode , for a week of study and fellowship oconsett Institute under the theme, "We Thee."

. Earl H. Furgeson of Manchester, , assistant dean, gave the Morning addresses, being assisted in the wor- ervices by students from the Worship

morning hours were spent in study iscussion groups on the following cours- ble Classes—How We Got Our Bible; Prophets and the Problems of Life; f Jesus; The Church in New Testa- Times; Toward Understanding the and The New Testament in the Light day. Leadership and Methods Courses ning a Program for Young People, to Teach in the Church School, and s for each of the Commissions: Wor- and Evangelism, World Friendship, unity Service, and Recreation. Project s—Nature, a Revelation of God; Coop- es as a Way of Life; Publishing the te Paper; Worship Through Hymns; nizing Propaganda; First Aid. Quest —To Drink or Not to Drink, Building istian Philosophy of Life, Understand- urselves, Christian Youth in a World r, The Meaning and Purpose of Prayer, Your Church.

addition to the twenty-four morning , the following creative arts and crafts offered in the afternoon schedule: Institute Orchestra, Leather Craft, English Hand Bells, Verse Speaking Choir, Metal Tooling, Making Archery Equipment. Recreational opportunities included swimming, hiking, soft ball, horshoes, ping-pong, archery, and group games.

Student participation in the week's program was a feature of the Institute. Among the student projects were: managing the co-operative store, publishing the institute paper, assisting in the worship services, conducting an evening program, being responsible for camp duties and check-ups, and governing the group through the Institute Council. Miss Jean Whitehead of First Church, Pawtucket, R. I., and Charles Crain of Central Church, Brockton, Mass., were the president and secretary, respectively, of the Institute Council.

The evening programs were planned to provide variety and a wide range of interests. Sunday evening there was a worship service, featuring a dramatic reading by Miss Sarah Champlin King of Newport, R. I. The other evenings were as follows: Monday, Institute Mixer Party, led by Rev. Richard H. Chrystie; Tuesday, Conference Youth Council Night, with various officers of the council participating and an address on the Methodist Youth Fund by Rev. Richard Belcher of Wesley Church, New Bedford, Adult Counselor of the Conference Youth Council; Wednesday, Student and Staff Amateur Night; Thursday, educational moving pictures; Friday, Commitment Service.

Saturday morning brief summaries of the classes were presented by students at a Findings Hour. Dr. Amos A. Thornburg, minister of Mathewson Street Church in Providence, gave the address at the final assembly. It was a cause for regret on the part of both students and staff that Rev. Nathan Burton of East Hartford, Conn., Chief Counselor, was unable to be present at the Institute because of a recent operation.

Those who served on the staff were: Rev. J. Arthur West, Warren, R. I., Dean; Rev. Earl H. Furgeson, Manchester, Conn., Assistant Dean; Rev. J. Kenneth Pearson, Warwick, R. I., Business Manager; Rev. George Andrews, Jr., West Warwick, R. I., Assistant Business Manager; Rev. Richard H. Chrystie, North Grosvenor Dale, Conn., Registrar; Mrs. Richard Belcher, New Bedford Dean of Girls; Mrs. Gladys Sylvia, R. N., Raynham, Mass., Camp Nurse. Other teachers and counselors: Rev. and Mrs. John Atwood, Fall River, Mass.; Rev. Richard Belcher, New Bedford, Mass.; Rev. T. W. Bowmar, West Warwick, R. I.; Rev. Paul Q. Brooks, North Attleboro, Mass.; Rev. Jackson L. Butler, East Hartford, Conn.; Rev. Horatio H. Crawford, Moodus, Conn.; Mrs. Albert Jackson, Uncasville, Conn.; Mrs. Rowland J. Martin, Washington, R. I.; Rev. Tharold C. Northup, Chatham, Mass.; Rev. and Mrs. Ernest W. Saunders, Berkeley, R. I.

An inspiring feature each evening was the Good-Night Sing, led by Rev. Paul Q. Brooks, including several Institute songs which he himself had composed.

Methodist Youth at Tilton

A new teaching method was used at the recent New Hampshire Conference Youth Fellowship Institute which was held on the campus of Tilton Junior College, Tilton, N. H., June 22-28. The entire delegation of 131 young men and women of high-school age was divided into seven autonomous study groups. The theme of the Institute was "Teach Us To Pray." A thought for the day was introduced to the body of delegates and counselors each morning in a half hour lecture by Rev. Charles C. Chayer of Manchester, N. H. Then with adult counselors to answer questions and open the discussion the seven groups went to their class rooms. Finally, they were left alone to share experiences and discuss the subject for the day in the light of those experiences. The result

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Camp Feature: Woman's Rally, July 31, under the auspices of Woman's Society of Christian Service.

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of this method as shown in reports coming back to Mr. Chayer each day was that the instituters felt at greater ease to discuss their own ideas without adult criticism. The sharing that resulted was believed by the Dean, Brownlow Thompson, and other faculty members, to be very satisfactory.

Each instituter elected his second class from seven courses offered: Getting Ready To Live; World Friendship; When We Worship—What?; The Christian in a World at War; Say it With Poetry; When We Play—What?; and Bible. Interest groups in the afternoon were chosen from these possibilities: Nature, Archery, Planning a Party, Etiquette, Verse Speaking Choir, Songs-singing-and-sources, Institute Newspaper, and Traditional Games. The Institute Newspaper interest group published a three or four page paper every day which was bound into a permanent memory book at the close of the institute. This paper included announcements and news, a gossip column, and a short biographical sketch of each faculty member.

Night programs during the session were varied and interesting. Mr. Frederick Robbins, famous etching artist from Alexandria, N. H., entertained Tuesday night with Dutch Character sketches, costumes, songs, and dances. Supper guest and entertainer one evening was Mr. Earl Wilmot, an alumnus of Tilton Junior College, who gave a musical entertainment with guitar and vocal solos.

Recreation was organized through six "clans." Contests between these clans were held each day in soft ball, tennis, and volley ball.

There was a total registration of 153 at the institute including counselors. Thirty-five churches in the conference were represented in the 131 student delegates.

Summer Program—Asbury Grove

Vesper Services under the pines are conducted at Asbury Grove, Mass., every Sunday afternoon at 4 P.M. from July 6, through August 17. The preacher again this year is Rev. Everett E. Jackman, pastor of St. Paul's Methodist Church, Lynn. The music is furnished by choirs of neighboring churches and guest soloists under the general direction of Mrs. Della L. Hart Macomber. The worship program is in charge of Rev. Arthur B. Oot, pastor at South Hamilton, and Chaplain at Asbury Grove.

The preachers for the Annual Camp Meeting Program, which is to be held August 24 through September 1, have been announced as follows: August 24, at 10.30 A.M. and 3 P.M., Dr. Raymond H. Huse of Syracuse, N. Y.; 7 P.M., Dr. John Benjamin Magee, president of Cornell College, Mt Vernon, Iowa; August 31, at 10.30 A.M., the preacher will be Rev. William G. Chanter, pastor at Broadway Methodist Church, Somerville, Mass.; Dr. Magee will be the preacher on August 31, at 3 P.M. and 7 P.M. On the week days at 7.45 P.M., Dr. Magee will be the featured preacher. The music will be provided under the direction of Rev. Clarence A. Morrill, pastor of First Methodist Church, Medford, Mass., by the Choir of the Christian Service Institute which is to be held during this same period. This Institute offers a complete Institute experience for Intermediate young people, Senior and Older Youth, with featured attractions for Adults and Young Adults. Rev. Daniel A. Thurston, pastor of the Ipswich Methodist Chu dean. Registrations for the Institute be sent as early as possible to Mrs. J. MacLeod, 70 Garfield Street, Quin companied with the Registration Fee, is only $1.50. Room and Board will vided by the Institute management additional $10.

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THE CLARKS—AN AMERICAN PHENON By William D. Mangam. Silver Bow New York. Price, $2.50.

YOUR CHILD AND GOD. By Robbie Willett, Clark & Co.: Chicago, New Price, $1.50.

JESUS AS THEY REMEMBERED HIM. By ter Warren Quimby. Abingdon-Cok Press: New York, Nashville. Price, $1.5

YEARBOOK OF AMERICAN CHURCHES Edition. Edited by Benson Y. Landis. book of American Churches Press, 85th St., Jackson Heights, N. Y. Price,

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al Health

(Continued from page 661)

h our individual lives. Magnify pov-
ress, disease, and these negatives will
very real to us. As Job said, "I feared
ch has come upon me." He fastened
gnifying end of his soul's binoculars
e wrong things. David was wiser.
"My soul doth magnify the Lord."
gnified reality—health, peace, love,
And these things materialized for
We must magnify the Lord until He
minds completely, crowding out our
d our woes.

days ago I called to see a well-known business man who collapsed six months ago with pulmonary tuberculosis. He looked ten years younger than when I saw him last, and his recovery has been rapid. Another few months and he will be back at work. "Isn't it funny," he said, "that a man must live most of his life out and then collapse with a bad disease before he learns how to live? Look at me—the worry wrinkles are gone—and they are never coming back. No more of this business of carrying the load of the universe on my own shoulders—no more burning the candle at both ends. I've had six months of time to think about what is and what is not important and I intend to do some high class living from now on."

We would all do well to take as our habitual affirmation: "Through the consciousness of the Christ within, my mental attitude is one of quietness and confidence."

Willimantic Camp Meeting

The eighty-second season of the Willimantic Camp Meeting will be held from July 20-27. Among the leaders and speakers, besides Dr. Earl E. Story, the superintendent of the Norwich District, will be Mrs. Ella F. Burr, president of the Woman's Christian Temperance Union of Connecticut, Dr. Weldon F. Crossland of Rochester, N. Y., Rev. Harold Metzner of Providence, R. I., and Dr. Harry N. Holmes, executive secretary of the World Alliance for International Friendship through the Churches. There will be a preaching service each week-day evening and three such services each Sunday.

Church Register

HERALD CALENDAR

Jacksonville Campmeeting and Bible Institute, Jacksonville, Maine, July 27-August 3

Empire Grove Campmeeting, Summer Adult Institute and Young People's Assembly, East Poland, Maine, July 27-August 3

Christian Ashram, Blue Ridge, N. C., August 1-15

Vermont Church Camp (for Intermediates), Claremont Junction, N. H., August 3-9

Northern District Campmeeting and Summer Assembly, The Weirs, N. H., August 10-17

Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 17-24

Christian Ashram, Saugatuck, Mich., August 15-29

SUMMER INSTITUTES FOR YOUNG PEOPLE

Laurel Park, Laurel Park Campground, Northampton, August 17-24

Asbury Grove, Asbury Grove Campground, Hamilton, August 24-September 1

Sterling, Sterling Campground, Sterling Junction, July 27-August 3

Sterling Camp Meeting

Among the speakers at the Sterling Camp Meeting, which is to be held at Sterling Junction, July 27-August 3, are Rev. H. D. Hawver, who is to be special preacher for the week-day evenings and the final Sunday both morning and evening; Professor C. M. McConnell; Rev. A. A. Stockdale; Rev. Lynn Radcliffe; and Mrs. Welthy Honsinger Fisher. Rev. Guy H. Wayne will be dean of the institute. The soloists are Professor Norman Green of Oklahoma University and Justin Lawrie of Foundry Church, Washington, D. C. The fifty-five churches of the Worcester District and four churches of the former Eastern Swedish Conference will participate in the meeting.

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